



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The American Institute of Christian Philosophy versus American Spiritual Alliance.

To the Editor of the Religio-Philosophical Journal:

A tract has just been issued, bearing the title of the "American Spiritual Alliance," and ostensibly written "in response to an invitation of the American Institute of Christian Philosophy." On what logical basis this "Institute of Christian Philosophy" is grounded, or on what rational idea the twenty-one D. D's, LL.D's have established the said "Institute," is no small puzzle, since these gentlemen declare themselves totally unprepared to dispose of the "systems which are now agitating the great mass of thinking minds." They avow themselves "unable to cope with the giants of negation and materialism." They declare that infidelity is growing bolder every hour, and that Rationalism is challenging the citadels of their most holy faith. They say: "We must make our Christianity progressive and aggressive—a thing of life, a thing of God!"

This is a brave acknowledgement of the inefficiency of present church methods to raise the standard of morals among the masses of the people, and it would seem that these philosophers have grave cause for the inquiry as to the best methods of arousing the moral sense in the minds of the people.

The General Assembly of the Presbyterian Church are also in deep mental anxiety as to the true cause of their self-confessed decline. They complain of "the loss of faith, and the corresponding indifference to a holy life, such as was prevalent in the early ages of Christianity." They think this arises from the want of a "Divine impulse" or the "Baptism of the Holy Spirit," and the query is among these teachers of righteousness how to secure this baptism to the sinning people. Suppose these D. D's should change the phrase, "Holy Ghost," for a freer translation, one better comprehended, and say instead, "The baptism of the spirit of truth." Jesus was called the "Light, the Truth, and the Way." And the fundamental principle of Christianity was to teach truth. The great Reformer said the Kingdom of Heaven was like a family of docile, obedient children, modest, humble, willing to learn, seeking to be led by the spirit of truth. His words were significant of changes in knowledge and progress. "The Spirit shall teach you all things." "Ye can bear no more now!"

Would it not be wise for the "General Assembly" to give a wider range to the interpretation of these passages? Would it not be well to imitate the conduct of the fishermen who left their "nets" or old methods of life when they became "fishers of men." It may be the nets of these D. D's are too old fashioned for a very great draft of modern fishes. Again, the example of these men might, if imitated, show a reason why their teachings were followed by such abundant results in the conversion of their fellow men.

These primitive teachers followed where the master led: to poverty, to imprisonment, often to death! Their lives were characterized by self-denial and self-abandonment of all personal aims and ambition. No marble edifices, no stately cathedrals, no imposing ceremonies not studied, scholarly sermons, were needed to awaken attention to the truths ut-

tered. It was not eloquence but earnestness which melted the hearts of the listeners. They felt and believed that a divine force was at work through them to make men awake from their stupor and indifference.

The late Rev. Henry Bellows said in a sermon: "There is an unseen power constantly making for righteousness," and this, like a golden thread, is ever running through the dark warp of national and individual life. Herbert Spencer attributes this to evolution and the development of thought, but this cannot be demonstrated since such men as Napoleon, Voltaire and Dean Swift were utterly deficient in philanthropic or benevolent qualities of mind.

It is evident to a thinking man, however, that there has been some great spiritual force working in and through man, in a constant series of upward developments in all that pertains to the harmonic rounding out of each faculty bestowed upon him by one who said, "Let us make man in our own image."

It has always been a tendency with religious writers and theorists to circumscribe their inquiries as to the true nature of man, within the smallest possible limits, and the majority of theologians to-day, persist in reversing the glasses of observation, and see him only in his partial and diminutive proportions. Thus he is believed to be only an inheritor of Adam's sin, and a fit subject for the wrath of an angry and malevolent God.

The hypothesis of the evolutionist is, that the man of the present day exhibits only the progress of a lower animal life to a higher, from the working of laws, governed and put into action by the material changes in the outward relation of his natural and material life.

Mr. Beecher says in a late utterance, that the "progressive animal, man, develops his moral nature just so far as science opens the way for him to see." But is it a fact that the great reformers have been inspired by their knowledge of, or their love for, natural science? Was it science that impelled Luther to fight single-handed the superstitions of an ecclesiasticism which had for centuries enslaved the hearts and minds of mankind? Was it science that awoke the fervor in the hearts of the primitive disciples and determined their opposition to all priestly rule? Was it scientific inquiry that led martyrs to the block and stake? These are questions which sometime will find an answer, since nothing but a thorough examination of all the faculties of the soul of man can ever satisfactorily answer the conflicting queries of theologians, philosophers and scientists.

When it is recognized that man is a microcosm or little world, holding within himself all the elements and potential forces, possible to his limited sphere, forces creative, both in his intelligence, his imagination, and in spiritual or moral sense; when that faculty of the soul corresponding to the many-sided prism, which from its different facets reveals all the prismatic tints—when all these are recognized, then will this spirit sense reveal the ever changing and diversified tints of which all history, individual and national, is made up. Then the Harp of Life will resound with the song, "Peace on earth, good will to men."

Civil and ecclesiastical history proves that this divine element, spirit sense, of which we have spoken, has never been fully comprehended or utilized, and men have been crucified and enslaved for utterances which they have declared, were an inspiration to them; and through the ages the prophetic soul in man has been enslaved and enfeebled by the cruelty of the more material mind.

In the earlier or barbaric age, the physically strong and brave man, used the advantages which this accidental superiority gave him, to control men weaker than himself for his own aggrandizement. This element of selfishness and pride has shown its natural outcroppings all through the history of our race, both in governmental policy and ecclesiastical dogmatism, assumed by men of superior mental calibre. And so they have attempted to substitute learned individual opinions for the common sense of mankind.

If the declaration of Jesus is true, that we must become as little children, to be partakers of the blessings of the kingdom of heaven, then much of past study and theorizing must be cast off from the minds of men, before the highest truths shall have been reached. Personal experience through interior or spiritual faculties must be the means by which each soul shall rise to a comprehension of what will best conserve his own highest needs.

The little child needs no school of science to prove his parents love him; every thing in his surroundings is eloquent of the fact, and from this point his young mind lays hold of the other fact, that God is his father, heaven his home. When, therefore, a D. D., LL. D., studies God and his attributes through the many-paged volume of nature, he will as naturally love God, and conform to his laws as the little child does to the wishes of his beloved parents. God's "word" as spoken through his instincts or spiritual perceptions will become to him the bread of life!

It is almost an axiom, that man, like the seed of plants, holds within himself the germ of every future possibility. Is it not, therefore, probable, that deep in every human soul may be the realization and demonstration that "God has left no man without the witness of His spirit." If this is so, it becomes self-evident that the American Institute of Christian Philosophy represented by D. D's and LL.D's and all the attempts of the

Spiritual Alliance, are wholly works of supererogation and must end in chagrin and disappointment? The oak tree must battle with the storms of years before it can reach the perfection of its life.

It is a simple question then: Have the churches, represented by the American Institute of Christian Philosophy, this bread of life? Can they say to the brethren, "Come to our theological table, eat! and be filled?" What has become of the power so much vaunted by the Church, that these Christian Philosophers are thus driven to their wits' end to find "methods to cope with the giants of materialism and wickedness in our midst?"

It would be laughable, if less important, to hear the great lights of the American Spiritual Alliance proffer their aid to these D. D's and LL.D's in the great work of promoting the diffusion of spiritual science and true religion. But before commencing to help kill out this dry rot which is destroying the power of the pulpit to convert souls, might the D. D's not resort upon them, "Physician, heal thyself."

Religion is good. It has well been called the salt of the earth. Has the American Spiritual Alliance any more of the spirit of truth, of humility, of unselfishness, than the churches? Is the real status of Spiritualism to-day such that the "Alliance" can honestly offer it as a substitute for the religious teachings of the churches, which, however erroneous much of their theology may be, have constantly striven to make the world wiser and better.

Can Spiritualists say as much? What is the practice and teaching of scores of public speakers, who are welcomed on some platforms as true exponents of modern Spiritualism? Have not the specious methods, the eloquence and glibness of speech, frequently blinded the listeners to the dangerous effects of their teachings and of their evil examples? Is it not true of these teachers,

"That vice is a monster of such hideous mien,
That to be hated, needs but to be seen;
Yet seen too oft, familiar with our face,
We first endure, then pity, then embrace?"

If the freedom from moral restraint; if the deceptions, the tricks and jugglery of mountebank mediums, so largely defended, and believed in by a large number of Spiritualists and supported and defended by some of the "leaders and teachers," if this is preferable to that high moral code, which emphatically commands that we "lie not, one to another," then the American Alliance is justified in offering their aid to the D. D's in their efforts to evangelize the world to righteousness.

Is spirit communication as now exhibited by hosts of mediums a true "moral force"? Does the body of mediums who make merchandise of their gifts live higher or better lives than the religiousists? Do the leaders in this "Alliance" show their love for truth by obedience to the apostle's injunction: "Prove all things, hold fast that which is good"? or do they not condone and encourage these frauds which are literally the "dry rot" of Spiritualism to-day. When the American Spiritual Alliance through its President, Prof. Kiddle and members, dares to rend the veils that conceal the ugly features of such tricksters as Gordon, Criddle, Mrs. Hull, etc.; when these gentlemen will show their allegiance to truth by discontinuing to defend, uphold and excuse these deceivers; when these gentlemen will acknowledge there is a road to a higher mediumship than through falsehood and villainy, and cease to vilify and abuse all those who dare to differ from them in their acceptance of pretended facts; or when they can show that they themselves are the possessors of high mediumistic gifts; when they are ready to demonstrate to the world their faith in spirit power by the personal exercise of their gifts and graces; when they prove that they are recipients of a baptism of pure truth, then there will be no need of "converting the world" to these truths through "scientific Spiritualism."

Thousands of Spiritualists can show the most indisputable evidence of astounding phenomena and undeniable tests as given by spirit power. There can be no rational doubt, and my strictures on exceptional mediumship have reference to the danger resulting from an over credulous belief in the phenomena presented by many who choose to serve the public as professional mediums.

That the gates are ajar of the Spirit-world, there is ample evidence. That its final destiny is to awaken the slumbering spirit faculties in all men, there is but little doubt, for in the many now living in the exercise of these faculties, the power of spirit communion to deprive death of its terrors is fully demonstrated; the last enemy is being overcome.

But a broad distinction must be made between the methods pursued by different teachers, for if the reckless efforts to prove Spiritualism, pursued by some members of the Alliance, were generally accepted, a worse condition of moral darkness and intellectual slavery would prevail than was ever experienced during the dark night of ecclesiastical dogmatism. Spiritualism as taught to-day by many, and recommended by the Alliance tract, is evidently a most vain assumption; and the hobby now being ridden both by the Institute of Christian Philosophy and the American Alliance, is but another attempt to do God's work by human agencies alone.

When the present or modern phase of Spiritualism was introduced to the world, it was not through the efforts of scientific men, for the "weak things of the world were chosen to confound the mighty." We see three children anxiously listening, watching and experimenting with a novel and mysterious phenomenon. The business of these child pio-

neers was to take note and call attention to these strange and invisible powers; and what more can the modest student of truth do to-day? A few wise men delight in calling these spiritual phenomena a "science." How can it be truly deemed a science where no known laws can be shown to govern the facts elicited? The domain of science is the intellect, and through the intellect it may act as an adjunct to moral progress, by awakening the attention to the harmony and fitness of things, and then by the aesthetics of life often the receptive spirit to a limited sense of moral beauty; still the permanent development of the higher moral qualities must depend upon the spirit faculties, deep hidden (and last to be developed) in the soul of man. This is the inspiring power which alone can permanently elevate the race to that eminence of moral grandeur which the soul is ever hungering to attain.

All ages have produced exceptional men of this type: prophets, seers, and "poet kings," men whose mission it has been to arouse, stimulate and quicken mankind to heroic endeavors to reach the highest altitude of excellence, which it seemed possible to attain.

The old scriptures declare that, "God has left no man without the witness of His spirit." To what does this Divine Spirit appeal, if not to the spirit faculties? This must be the "Throne room" where the "Highest" communes with the soul of man. If, then, this spirit sense or attribute of the soul, was cultivated and brought into its proper place in the economy of every-day life and experience, would it not ultimately elevate man to the pinnacle of moral and mental greatness, through these natural avenues of God ordained inspiration? No good or thinking man is satisfied with life as now experienced. All realize that there is a "missing link." Sickness, early death and unforeseen accidents are blighting hope and expectation everywhere, and many in the agony of despair exclaim, "There is no God!"

Liberal preachers no longer hesitate to declare that Christianity as now understood is a failure in ameliorating the condition of want or sorrow, and they are driven to avow their unbelief in creeds, ceremonies or theological beliefs as motors in establishing virtue, truth or goodness among the masses. In vain the pulpit exhorts by eloquent sermons and sentimental effusions, to a higher life; these weekly reiterated appeals are like water spilled on the ground. No wonder the American Christian Institute so touchingly deprecates this condition of things.

The members of the Spiritual Alliance have generously proffered their aid to these brethren in distress, but before they press their aid too strenuously, let them review the history of Spiritualism for the last 34 years. Are believers in these phenomena more truthful, less dogmatic than the churches? If so, why the bonds and trammels, which to-day on the platform of the Alliance, fetter free speech? Why are learned men given a place there to the discouragement and disgust of worthy mediums of less pretension? Why do these leaders dictate terms so unacceptable to the large body of seekers for spirit light?

When these gentlemen with Prof. Kiddle as their representative head, dare invite their audiences to a thorough investigation of the claims of public mediums, then may they hope to see their ranks filled up as the veterans are called away to fill a higher role. The methods practiced to-day on the credibility of the novice in investigation, by some of these leaders, is shameful to the last degree. Let Mr. President Kiddle come to the front, and honestly reply to the queries propounded to him in a late number of the JOURNAL. Let him show the grounds of his persistent evasion of these questions so honestly propounded in the interest of truth and honesty. Or does he claim that his rather immature experience in spirit phenomena has rendered his judgment infallible?

Is it true, according to the statement in his remarkable book on spirit visitation, that he has never failed in obtaining responses from "spirits of a very high class"? If so, he must naturally be the recipient of light beyond the shining of the sun, or the more simple manifestations made to mediums by a lower class of spirits. Still he may never after all have seen a genuine Pius Ninth or even the Virgin Mary; but he and his co-workers generally must be exhorted to tell all they know about "Raphaelite spirit brides," "bottles of brandy," "smoked hams," and all the absurd and unnatural "phenomena" which have been foisted upon the world in the name of Spiritualism.

The time has come when the common sense of mankind will have an answer. What is Spiritualism? What its tendencies? What the real aim of these self-appointed leaders and dictators? Must we for lack of self-reliance once more become the slaves of bigotry and superstition worse than that which put out the light in men's souls during the "Dark Ages"?

If, as we have attempted to show, the spirit sense or faculty is one of the attributes of man, that he has been invested with a power which supplements the deficiencies of the intellect in answering the questions propounded by the metaphysical subtleties of life, and which impelled Swedenborg to ask, "What is the secret of life? Why do I think, investigate and continually ask for more light, if somewhere there is not a supply?" If, as in his case, the answer came with the demand, is it not evident that every man in his normal and completely rounded out nature possesses this gift of spirit insight?

There are experiences in every life when the knowledge of things, uncertain and problematic is of the highest importance to his peace and happiness. But Spiritualism is no more a science than a religion, and can be no more taught than how to love or hate! It is no more a science than sleeping or dreaming, or the aurora borealis; one is dependent on the atmosphere at some particular time; the other on the variable states and conditions of the living spirits. The forces are all there, but await the desires of the will in man to bring them into play and action.

One conclusion then is demonstrable, viz. that science can never deal with phenomena so subtle and profound. To be known, it must be experienced as a personal power. "Words, with the real man of the age, from whatever source they come, have no authority," and should have none, but as they are the medium of spiritual or intellectual truth, for this is verily the age when truth is accepted as the only rational authority, and the American Spiritual Alliance must strictly adhere to this demand, or be left in the background of growth and progress!

New York City. C. H. JEWETT.

Spontaneous Phenomena.

To the Editor of the Religio-Philosophical Journal.

The JOURNAL of Sept. 16th contains correspondence from Iuka, Mississippi, signed "Alma," and by way of introduction the writer says: "If you will turn to the copy dated July 1st, you will find there a letter by R. A. Reid, who professes to have met a lady who can discern the spirits of the living as well as the dead." We excused the employment of the word "professes" on account of the interesting story that followed in illustration of what seems to be somewhat usual among clairvoyants, viz. discernment of the spirits of persons yet in the flesh. I believe that "Alma" not only professes to have met a lady who told her the story, but that she really did meet her and the lady's vision was true, and it further illustration of the same subject, I will give other instances which were related to me recently:

THE DOCTOR OF THREE SISTERS.

Judge T — of this city, is an old resident of the country, and has lived quite a number of years beyond the allotted time of three score years and ten. The judge has been a life-long clairvoyant—saw spirits of both the living and the dead long years before he ever heard used the term clairvoyance, and before Spiritualism, as now it is understood, was thought of. Spirit visitation is a matter of constant occurrence with him, but we have been especially interested in the following singular experiences as related by him:

"Fifty-three years ago I was living in Union Village, Washington County, New York, and at the time of the occurrence, which I am going to relate, I was about 22 years of age. Let me see—yes, it was a year or two before I was married, and to-morrow will be the fifty-first anniversary of my first marriage! Bless me, how the time does fly! I have been married twice, you see. My first wife died something over four years ago."

"Well, as I was saying, I was about 22 years old, and I had a room-mate of nearly my own age, whose name was John —. I can't think of his other name, it is so long ago, and my memory fails me so! "But John was absent when invitations came to attend a grand party to be given by a family by the name of Taylor, one-third of a mile away. Business had called him to Buskirk's Bridge, some 25 miles distant, and business had to be attended to. It was too bad, because John was paying attention to Betsey Taylor, and he ought to have been there. Well, the happy evening arrived, and I went to the party taking along with me one of the belles of the neighborhood, and we found assembled all the youth and beauty for miles around, beneath the hospitable roof of the Taylors, and among the ladies present there were none more attractive and fair than the three Misses Taylor, our charming hostesses."

"It was an enjoyable affair, that party was, and the hours flew swiftly away. Ere we were aware the hour of twelve had sounded, and the company dispersed. I accompanied my lady to her home and then retired to my own quarters and to bed. Not long after, my room-mate, John, returned, worn and weary from his long ride over a rough road, and without exchanging many words with me, he also retired, and was soon fast in the arms of Morpheus. I, too, was weary, but the excitement of the evening made me wakeful, and I lay there staring into vacancy and pondering upon the day's doings. Presently the room became light and I saw the door open, and the three Taylor girls filed into the room and ranged themselves in line at the foot of the bed. I tried to awaken John, and dug my elbows into his ribs with all my might, but to no purpose. The girls soon left the room, and just as they did so John awoke, when the following dialogue ensued between us:

"John, come, get up and go home with the Taylor girls."

"Go home with the Taylor girls? Why what do you mean? Are you crazy or talking in your sleep?"

"Crazy, no! they were all in here and stood at the foot of the bed, and have just this minute gone out."

"'O! Pshaw! none of that! Don't talk such nonsense to me!'"

"But John, they were here, and it is a shame for you to let them go home alone—"

Continued on Eighth Page.

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ROMANCE AND GENERAL REFORM.

No. 25

would say this is not always necessary. Form a harmonious circle in your own home. You may develop a medium there in a very short time, and you will not have to go to a public medium for this purpose as it is through certain elements in the physical body that spirits are able to make their presence known; it is only those who have these elements or can by cultivation develop them, who can be used as medium, although all men at times feel the influence in a greater or less degree.

But says another, "I have been a medium a good deal, but I do not recall a single instance of clairvoyance being demonstrated."

and they show no signs of coming from these dignitaries." Let me urge you not to stumble over this, but ascertain if the com-

gence independent of the medium. If you find this is so, then study this law of spirit control and trace out the cause of your seem-

The Christian says, "If I become a Spiritualist, am I to tear up my Bible and the Westminster Catechism?" No. What are

There is no faith in either will stand. Whatever in your hymn books tends to enslave your lives, that brings you closer in the

Spiritualism is its own vindicator. It tells the fallen where wayward love has left home

lost, that all spirits will sometime be reached by infinite love, and through sorrow and suffering will become purified spiritually.

...it does away all superstition; it demolishes Calvinism; it vindicates itself because it proves beyond question that death does

all-in, and can reach the soul of every human being, who would know of the hereafter, and it brings to all such, their dead—not

is proved to all who would know the truth, as surely as night follows day, and we feel that the mission cannot be retarded and

by this love, wafted by angels from the morning land.

much interested in what has been said by our first speaker, and I would say that in this divergence of thought or in what has been

the witnessing of external phenomena that I belong to both sides. I have seen imposture and have aided in extending each. I

have produced the specimens pathology for twelve years, and visiting the bedside of my friend, Dr. Hallock, of New York City before

when I would not only preach its philosophy, but would believe in its facts and phenomena. I said that when the evidence comes to

me in my own home under such circumstances that there can be no doubt. So out of this seeming conflict of opinion men and

Hon. A. H. Bailey said: "Why is it that Spiritualism needs vindication? It is be-

God or nature is responsible for the phenomena, and it needs no apology for it is the

If there is any one to apologize, it is he who made the spirit. Spiritualism stands in open war with the agnosticism of the age.

theology, but it takes up the life of Jesus and finds itself in a true harmony with all that is good, noble and true in Christian teaching.

ings. It is founded on everlasting principles, but requires cool heads and strong hands to steer it safely over the shoals and

Dr. S. S. Gurr said: "At this late hour I can

phenomena is not Spiritualism; it is but the outward manifestation. True Spiritualism is that which reaches the inner life, that

...arms and gives you intuition and spiritual perception so that you can come into the unity of the spirit with the divine. My

Yes, but it is alive with the Divine Spirit, the all-creative power. May we all be baptized with the Divine Spirit, and may it lead us to

Brooklyn, N. Y., Feb. 3rd, 1903.

Let us End Medical Tyranny in New York.

The bill, entitled, "An act to protect and preserve the natural rights of residents of

this week in Assembly, by Mr. John Quinn, and in the Senate by Mr. Francis B. Treanor, at Albany. If every Spiritualist in New York

or her Senator, to help pass that bill, we may hope to kill medical tyranny in New York.

ended the N. D. A. efforts to rivet the chains tighter. Any one sending me two cents in postage stamps shall receive three copies of

they can incline to their representative at Albany, if they desire.

The cost of the New York state house at Albany this far has been \$24,500,000.

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The *Index* says that Springfield, Mass., is setting an example in methods of true justice. The city has a "Probation officer," whose duty it is to attend the courts when petty offenders against the law appear; and, as the names are called, he uses his good judgment, and asks the judge to suspend sentence in cases where he thinks "moral suasion" may reclaim the offender, and usually his request is granted. Good advice, help and influence are brought to bear on the criminal, and very often with most excellent results.

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